

"the wrath of man than of the righteousness of God."—But this must not be construed to interfere with what is the duty of every religious paper, and of every minister of the Church—namely, "to strive to banish all erroneous and strange doctrines which are contrary to God's word, and to preserve our people from heresy and schism"—by denouncing such things as occasion requires.

The Colonial Churchman is set on foot by, and will be under the management of, the Clerical Society, consisting of the missionaries from St. Margaret's Bay to Shelburne inclusive; but the press being established at Lunenburg, it will be under the more immediate and personal superintendance of the Rector of that Parish.—Communications may be addressed (post paid) "to the Editors of the Colonial Churchman, Lunenburg, N.S." or under cover to Mr. C. H. Belcher, Halifax, General Agent.

SUNDAY SCHOOLS.

It is our wish to make the columns of the Colonial Churchman subservient to the interests of these excellent institutions, now so generally acknowledged as nurseries of the Church; and it will afford us much pleasure to receive and record all that will tend to promote their improvement. It would be satisfactory to have from every clergyman, some account of the origin, progress, and present condition of the Sunday Schools in his parish, together with any other striking or profitable anecdotes, which their experience may supply, calculated for the improvement of the young, or the direction and encouragement of those engaged in their instruction.

Although it is only of late years that Sunday Schools have become general in this and other countries, and their organization rendered so systematic, yet in this province their introduction is by no means recent. Some of our readers may recollect that the late Bishop Inglis, (the first colonial Bishop), among his other zealous exertions for the planting of the Church, and promoting sound religion in his infant diocese, was not forgetful of the interests of the young and the ignorant. We believe he established Sunday Schools at Halifax for their benefit, and we remember having seen the code of rules which he prepared for their government, printed, we believe, at the end of the Bishop's primary charge.—At the present time, it is believed, that there are few, if any, churches without Sunday Schools attached to them, and we respectfully request some notice of each from our Brethren of the Clergy. The School of St. John's Church, Lunenburg, was first opened on the 24th September, 1826, with thirty-five scholars. It has since continued steadily to increase in numbers, and now contains 140 boys and 130 girls.—The Rector has ever experienced that steady and zealous support from many male and female teachers, which is essential to the efficient management of Sunday Schools, and which so materially lightens the burden of the minister. Several of the teachers have been such from the beginning, and have been constant in their attendance, thus shewing that it is not because it is a new thing, but a real desire to be useful, which influences them. The course of instruction is simple,—the collects, hymns, psalms, prayers and explanations of the catechism, are committed to memory—as well as portions of the Scriptures, on which a series of questions are regularly put to the children, commonly called the Union questions, with the view of impressing useful lessons upon their minds, and making them thoroughly acquainted with the Holy Scriptures, which are able to make them wise unto salvation.

In order to secure correctness and uniformity in the interpretation of Scripture, meetings of the Teachers are occasionally held, at which this is settled—and such practical remarks are made as the subject matter of the lesson suggests. About four hours each Sunday are spent in the School. A public examination is annually held on the Festival of St. Michael—after which books are generally distributed as rewards to the deserving, to defray which expense, collectiōds are made in the church and school. Since the commencement, the sum of £43 6 0 has been received, and £48 11 0 expended, exclusive of large donations of Bibles, Testaments, Prayer Books, &c. from the Lunenburg District Committee S. P. C. K. and the Halifax Bible Society.

A Library is attached to the School—from which, the children desirous of improvement, are weekly supplied with books—by which means much seasonable instruction often finds its way to the parents and friends of the scholars.

In these institutions we are not always to expect immediate evidence of utility. Much there may be, and doubtless is, which we know not of, and which will not be discovered until the Great Day of account. But we have already had the satisfaction of testing, in several instances, the benefits of our School.—Some have there alone learnt to read their Bibles, and are sustaining in various stations respectable and useful characters—their minds still stored with holy matter, there imbibed. Some have been cheered and comforted on the bed of sickness, by the hymns and the psalms which were there committed to memory. And, in some instances, the repetition of these has been the last employment of the tongue, before it was silenced by the hand of Death. Nor do we fear to express the hope that many may, by the grace of God, be so trained here in the ways of peace, as to be permitted after death to take up the endless song of the redeemed in the heavens above.

ESSAY ON THE LITURGY.

We have transferred to our pages the following essay on the Liturgy, from the Gospel Advocate, an excellent work formerly published in Boston under the principal management of the learned Dr. Jarvis, now professor in Washington College, Hartford.

"O worship the Lord in the beauty of holiness."
Psalm xvi. 9.

When we appear before the Lord of Hosts in the attitude of worship, both his holiness and his majesty require, that our carriage should be decent and humble, our affections elevated and chastened, and the sentiments we utter, such as becomes the character of the dread Being in whose presence we are. There is an indecent and unboly familiarity, with which some men dare to talk to their Maker, as they would with a fellow worm, which is enough to make one tremble for the honor of his God: and there is also a cold and distant reverence, which has nothing of worship but the name. Both extremes are unquestionably far removed from that holy and reasonable service, which is acceptable in the sight of God.

It was the injunction of the apostle, on the Corinthian church, when he wrote concerning their worship, "Let all things be done to edifying: let all things be done decently, and in order." Unless the public services of the temple are spiritual, animated, and edifying, they cannot produce that beauty of holiness in the worshipper, which the psalmist had in his eye; and unless they are decently and orderly arranged, confusion and tumult will follow.

A father defined the church of Christ to be "an image of heaven;" and the image is doubtless the most perfect when it bears the nearest resemblance to its prototype. Now, as to the service of the celestial, sublime devotion, and exquisite harmony and

order, move with equal pace, and produce that "beauty of holiness" which constitutes acceptable worship; so that branch of the church militant which comes nearest to the heavenly pattern, presents the most perfect image of the church triumphant.

As the tabernacle and vessels of the Jewish ministry, were made according to the pattern which God showed to Moses on the mount, and in all their complicated ritual, nothing was left to human invention; so are we under obligations to frame our social worship as near as possible, to the example of primitive times, before the inventions of men had stolen into the worship of God. If it be said, that the form of religion signifies nothing, provided the spirit exists; I answer, the remark may be true; and still it may be true that one form is better calculated to excite, and perpetuate the spirit of devotion, than another.

I propose, in this and in one or two following essays, to point out to the readers of the Magazine, some of the distinguishing properties of our liturgy; properties, with which it is necessary they should be acquainted, if they would know its excellence, and offer in it their prayers and praises to God. Some of them have already made it their study; and to such we would apologize in the words of the apostle: "we should not be negligent to put men always in remembrance of these things, though they know them, and be established in the present truth." But there are others who stand in need of information, and to them these essays are addressed. They will see that it forms no part of my design, to pass sentence on the forms of worship of any other christian denomination. My aim is to instruct, and not to censure; and my design will be fully accomplished, if, by explaining that valuable formulary of devotion which is used in our churches, and pointing the attention of my readers to its peculiarities and excellence, they can be persuaded to use it aright, and "worship the Lord in the beauty of holiness."

It is not my intention to enter very deeply into the reasons why we prefer using a form in our social worship, although a few might be urged with peculiar force. It might be pleaded, that by the use of a scriptural liturgy, all wandering, and mean, and irreverent expressions in the addresses to the Deity, are avoided; and that the congregation are sure of hearing prayers, in which they can join without hesitation, let the talents of the officiating minister be what they may. It might be said, that prayer, to be social, must be offered in such a way as that all may join, and that this can in no way be so well accomplished, as when each one has the petitions before him, and knows beforehand what is to be uttered. It might be urged, that a liturgy secures a church in soundness of faith, by being made the depositary of its doctrines; and that the stated devotions prove an antidote to the preacher's errors in doctrine, if he should be unhappy enough to preach his own inventions, instead of the word of God. This argument might be awfully illustrated by an appeal to the present state of those churches on the continent of Europe, which were once the seat of the reformation. The pulpit of Calvin at Geneva, to name but a single instance, is now occupied by a preacher of another gospel, such as we could not receive, though an angel from heaven were to proclaim it; and a vast multitude of the churches in Germany, which had not deposited their doctrines in a public liturgy, have descended step by step, till they have landed in the dark and cheerless confines of deism,

"And found no end in wandering mazes lost."

If we look however to another glorious branch of the reformed church, the church of England, we see a standing witness of the advantages of a public liturgy. While the faith of many of her sister churches has been extinguished, her candlestick has not been removed; and amidst the wide wasting havoc which the new philosophy has made among dissenters there, the pestilence has scarcely been permitted to approach her. Surrounded by her liturgy as by a wall of fire, God has saved her from the general wreck, to light up anew the fires of the altar, and transmit the deposit she has received, to the nations that know not God.

I trust sufficient examples have been given, to show that a liturgy has its advantages even beyond that of assisting devotion; and the time may come, when the orthodox of other denominations will see the necessity of depositing the doctrines of the gospel in a formulary for daily use, as the only effectual barrier to the intro-